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NERVOUS DISEASES
AND
MAGNETIC THERAPEUTICS.

BY JAMES EDWIN BRIGGS, M.D.

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JAMES EDWIN BRIGGS, M.D.

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NERVOUS DISEASES.

To define Nervous Diseases critically, is as perplexing as to explain insanity itself. It is hard to find the proper starting-point and to fix the limit, on one side of which is the nervous complaint, and on the other almost everything else. There is a period in almost everyone's history, when a rigid judgment would set him down as not altogether in his right mind. *Semel insanavimus omnes.* In pathological conditions, the tone of the nervous system is impaired ; and the question is at once brought home to the philosophical practitioner, who cannot content himself with a superficial diagnosis, whether the complaint, in whatever form, is not substantially and originally nervous.

The disorders of the nervous system comprise not

only the most formidable which the physician encounters, but their nature and origin are the most perplexing to ascertain. Their pathology and their etiology, to speak more technically, are still among the moot points which writers and practitioners discuss, and have not yet properly determined.

We have, so far, a variety of theories, or perhaps I should say *conjectures*; but they often tend to puzzle, rather than to facilitate enquiry, from their absolute contradiction of each other.

We are, perhaps, approximating truth; but dogma still reigns ascendant. The argument of brow-beating and peremptory assertion is the main dependence of those who aspire to magisterial authority in *Psychological Medicine*.

I will give a cursory glance at the complaints usually characterized as nervous, before making further enquiry into their causes. It cannot be expected or even desired that I should write a book on the subject, but it is proper that prominent and particular symptoms should be adduced for the convenience and benefit of non-professional readers.

The principal nervous disorders are insanity, softening of the brain, hardening of the brain, meningitis,

ataxia, tetanus, hydrophobia, epilepsy, catalepsy, hysteria, chorea, paralysis, neuralgia. I must be excused from extending the list further, or making an exhaustive review of those which I have mentioned. A few of them will suffice ; and when I am not thorough, I must refer those to the text-books and periodicals, who wish to know more.

The modern school of psychologists regard insanity as morbid action of the brain. Prof. W. A. Hammond, late Surgeon-General, propounds the following hypothesis, as covering the whole ground psychologically as well as pathologically : “By mind we understand a *force* developed by nervous action, and especially by the action of the brain. The modifications which this force, in its cerebral relations undergoes outside of the limits of health, as regards excess, deficiency or variation of quality, are embraced under the term *insanity*. * * The mind is a compound force evolved by the brain ; and its elements are perception, intellect, emotion and will.”

It is not to be imagined for a moment that this famous reasoner would consider, even with common courtesy, any questioning of his postulates. We dogs may bark, but we may hope nothing from the oracle.

Those who profess to hold similar views will hardly be more tolerant of those who differ from them. This is the common attitude even of very many professed *Liberals* at the present time.

Nevertheless, the psychology of Professor H. is easily carried to the *reductio ad absurdum*. If the mind is merely the product of nervous, and especially of brain action, it can be only matter temporarily advanced to the power of self-consciousness. All its acts and manifestations are then substantially automatic, physical, and, I may justly add, mechanical. Spirituality itself could be but refined brain-action; and morality, an improved physiology—nothing more. Love and reason, virtue, truth and justice, intuition of the sense of honor, all that goes to make up a high-toned man—are thus set forth as so many evolutions from the brain and nervous system. Hatred and insanity, vice, error and injustice have a like source, and for all that we need see, are of equal merit and normality. Mental science, as propounded by Dr. Hammond and those who reason like him, is but psychology without soul.

I have no disposition to overlook the magnificent results from the labors of scientists in physiology and pathology. They have done rare service in the way of

unearthing knowledge of the physical machinery by means of which we live and act, of its disorders, and methods by which they may be greatly alleviated. We depend upon these men to unfold to us what we can otherwise scarcely hope to know.

When, however, we endeavor to explore the phenomena and causes of mental aberration and commoner nervous disorder, we must be permitted to avail ourselves of the aid of a higher and more comprehensive philosophy. We will pay all due respect to atoms and molecules, conscious of their immense importance in this great universe. *We will venerate, also, the law which determines their motion.* We simply believe that they do not evolve that law; that it is the outcome of a principle greater than they.

I accept, most cordially, the generalization of that great savant, as well as poet, Goethé :

“ All members develop themselves according to eternal laws,
And the rarest form mysteriously preserves the primitive type.
Form, therefore, determines the animal's way of life,
And in turn, the way of life powerfully reacts upon all form.
Thus, *the orderly growth of form is seen to hold,*
While *yielding to change* from externally-acting causes.”

Sir William Hamilton explains the mind as follows :

“ What we are conscious of is constructed out of what

we are not conscious of." Hæckel is a little plainer : "The forms of organism and of their organs result entirely from their life."

Dr. Blandford, Lecturer on Psychological Medicine at St. George's Hospital, London, candidly acknowledges insanity to be "a mystery not yet unraveled." He goes on with emphasis to remark : " Its inscrutable appearance without assignable cause in a man hitherto sane, and its no less inscrutable departure, are things which we must confess are *not yet explicable by human knowledge.*"

It is very superficial science that has only relations with human phenomena. Religious men are justified somewhat in their hostility to its pretensions of superiority, when its exponents confine themselves so sensibly to effects, and resolutely set aside causes. He is only a sciolist, who can recognize the existence of motion, animation, sensibility and understanding, and refuses to acknowledge or even consider the vital elements that superpose all these, and themselves constitute the real being.

We therefore cannot consider spirit as a form of matter, nor mind as a mere evolution from the brain and nervous system. The spiritual nature and origin of

human life must be the starting-point. Man is conscious, in a sense that no animal is, that there is a line of demarkation between himself and his circumstances ; that his soul permeates and presides over all the nerves, organs and sinews of his body. It causes the muscles to expand and contract, the eyes to open and shut, the the blood to circulate ; it feels and thinks as of itself. Suppose, eventually, that something goes wrong in its relations. The nerves first perceive the fact, and the will, presiding at the seat of sensibility, makes the endeavor to correct the disturbance. If this is done promptly, all goes on well ; if not, there is disease—a state of non-ease. In this operation, we notice that the nervous system is first impressed by the fact and condition ; the membranes, fibres and other parts follow in its lead.

Insanity is the most conspicuous form of this abnormal condition. It is therefore an appropriate type of the various mental disturbances. They may all be recognized more or less distinctly from their analogous manifestations. It is evidently a mental disorder, but is always associated with functional and other aberrations.

Hysteria, when we take its peculiar phenomena into

consideration, will be perceived to have a remarkable likeness to insanity. It is a morbid condition resulting from the action of a disordered mind upon a susceptible or debilitated nervous system. The person is easily excited; weeping or laughing without apparent cause; sometimes wrought up to fury by injudicious treatment, or depressed to almost utter hopelessness, easily jealous, or influenced in any way. Emotional disturbances, inability to a steady exercise of the will, and illusions of fancy, are more or less characteristic of this disorder. The moral sense is impaired; the patient is eager for sympathy, and will resort to numberless artifices to obtain it. Spasm, tetanus, paralysis, and even coma may occur, and are often counterfeited; chorea and epilepsy are not uncommon. Bedridden persons are commonly hysterical.

The special senses are deranged; specters are seen, voices heard, peculiar odors and tastes detected for which there is no obvious cause. The skin is preternaturally sensitive, and pains are experienced simulating those of other disorders. All the internal organs are morbidly affected. Sexual passion is acute almost to incapacity for self-control, or it may be almost totally suppressed. It has been usual, and very properly, to

attribute the disorder to disappointment in love, or to ill sexual habits. As the name itself purports, it has been considered as essentially a complaint peculiar to women, and corresponding to hypochondriasis in men. If this was correct, the remedy would suggest itself at once, and the execration of the poet Tennyson fully warranted :

“Cursed be the social lies that warp us from the living truth ;
Cursed be the social wants that sin against the strength of youth ;
Cursed be the sickly forms that err from honest Nature’s rule.”

Hysteria, however, is not altogether a complaint peculiar to women. Pope, Swift and Cowper seem to have been subject to it. Later writers ascribe to this disorder the peculiar seizures and the visions of Mohammed. Children of both sexes are made hysterical by being worried beyond their strength to endure. In this condition they are often punished for ill conduct. Many persons exhibit hysterical symptoms when exhausted or harassed to an inordinate degree. I admit that disappointment in love produces a shock to the entire structure, deranging the nervous system and the various functions. So will other griefs. The disorder is occasioned by the action of the mind upon the body through the sympathetic system. *The*

power of the will is first weakened. This may be from disease, mental fatigue, or other depressing causes. Many persons exhibit hysterical symptoms when exhausted or overcome by disheartening news. Those who are disappointed in ambition, and those especially living without any, are very liable to attack. It originates from blight, or mental shock, or disorder paralyzing the functions, more or less, of the sympathetic nervous system. Women are perhaps more subject to it, from being restricted in a great degree to a single pursuit, that of getting a husband, however poor a stick he may be. They are largely debarred from higher ambitions and nobler employments, and consequently have little object in life.

The patients suffering from this complaint are not difficult of cure. Give them hope, something to be ambitious about, any motive strong enough to call out their energy ; awaken their self-respect, and they will rise up whole. The devils that infest them will depart, leaving them "clothed and in their right mind."

Epilepsy is a disorder far more insidious and unmanageable. The name implies a *seizure*, as though a malignant potency had taken possession of the patient. Hippokrates and other ancient writers designated it the

Sacred Disease, and the Jews, *dæmonisation* ; both expressions meaning a disorder produced by spiritual beings. Sometimes, indeed, the patient will exhibit preternatural perceptive faculties. Samuel Warren described an example in *Blackwood's Magazine*, some forty-five years ago, where the senses had become so preternaturally acute, that the patient perceived and accurately described the preparation of a corpse for burial as it was going on in an adjoining room.

In this instance the patient had been addicted to excess in eating and drinking. Returning to his room from an entertainment, he beheld a specter, and fell to the floor in a fit which lasted for hours, and was succeeded by violent suicidal mania. There is seldom any lesion observable in this complaint, and what is found is a result of the disease. It is clearly a functional disorder, as such things are understood. I know not why it should not be regarded as psychical. It generally begins by depressing emotions, and is aggravated by any cause affecting the spirits. Sudden alarms, great or slight, appear to occasion the first appearance. It has been attributed to sexual excess, and as children are more commonly seized, masturbation is made the scapegoat. It may be questioned, however,

whether the parents or ancestors did not create the susceptibility by their improprieties.

ETIOLOGY.

A prolonged strain of the nervous system, whether mental or physical, with too little rest and unsuitable nourishment will impair the vital force and thin the blood. The sensibility will be morbidly exalted and the nerve-force consequently lost. The mind will exhibit the impairment by weakness and vacillation of the will, lack of decision, emotions generally of an unhealthy and depressing character ; there will be feeble and irregular action of the muscles, and easily-disturbed circulation of the blood.

This condition is *neurasthenia*. It may also be hereditary or congenital. Some are born, live and die neurasthenic; having from the beginning a weak, tricky nervous system. But more commonly it occurs from prolonged over-exertion, a load of care or distress, loss of sleep or excessive waste of the tissues of the body. It may be a disease by itself, or an element in diseased conditions. It is as an able writer, Prof. J. S. Jewell, remarks, "Put the undertone in the picture, in a vast number of cases of 'heart-disease,' 'brain-disease,' even

‘softening’ of the brain, of hysteria, epilepsy, melancholia, neuralgias, paresis, mental weakness, feeble circulation, insomnia, etc. It prevails in all periods of life, and in both sexes.” It is becoming more common among people sedentary in habit, intellectual in activity, and so engaged as to augment the sensibilities at the expense of the nervous force.

Without further detail, we will endeavor to account for these abnormal manifestations. I am convinced that they do not pertain primarily to the cerebro-spinal system. That part of the body is a focus of vitality only in a qualified sense. The real “nerve-centres,” as it is fashionable to call them, from which disorder proceeds, belong to the sympathetic system. All life is transmitted from that to the other parts of the body. The innumerable ganglia, frequently so small as to be almost undistinguishable, contain and diffuse the potency by which the body lives and is preserved in the condition of health. They are vital focuses ; they register all the changes and conditions. They have constant and instantaneous connection and communication with each other, and again with the cerebro-spinal system and the thinking consciousness. They never sleep, never dream ; but *feel* and inform the sensorium

of everything. They are the recording angels that keep record of "all deeds done in the body." They contain the *nuclei* of those semi-intellectual and ever-present intuitions called *instincts*; they watch and note every event and every need of the physical economy. The *nerves of sensation* which seem to do this are little else than telegraphic wires that carry messages, but do not originate them. The ganglia of the sympathetic system are the sources of energy, and both nourish and sustain the body.

Nervous disorders, it is therefore apparent, must be referred, primarily, to this ganglionic system. The *phenomena*, it may be, are more palpably indicated by the brain and spinal cord; but, I apprehend that the solar plexus and its ganglia will furnish the master-key to open the chamber of mysteries. The semilunar, the cardiac and cervical ganglia, are lords over the house of life. The whole psychical nature is in close contiguity to this department of the nervous organism. The heart is controlled by the emotions; anxiety will retard its pulsations, and thereby create dyspepsia, bronchitis, pains in the back and vertigo. A sudden shock, especially if painful, will arrest its action, injure

the valves, and even destroy life. The passions all affect its motion for good or ill.

The arterial system is correspondingly influenced. The capillary vessels are congested by sudden emotions, as in blushing, or the reverse, as in pallor. The erectile tissues are distended and rendered turgid. Although the blood absorbs aërial, contagious and other poisons, the sympathetic system receives the impression first, and then transmits it to the other parts of the organism.

The glands, if not constituted primarily of material from this system, are nevertheless under its direct influence. We observe this in the saliva, which is copious, suppressed, or vitiated, according to the mental conditions. The poison of snakes is largely made so by rage; even the saliva of an animal excited by passion, as in the period of œstruation, is analogously affected. The mammary gland is controlled by emotions. Milk will be secreted more copiously, or restricted in quantity, or rendered unwholesome and even poisonous. Women under the influence of strong feeling, or an influence tending to increase the local tendency of the circulation, although they were never pregnant, and even males, have also had the secretion. The invasion of the

glands by scirrhus is probably due to a considerable degree from moral or mental inquietudes : and terror has been known to resolve the tumor in an incredibly brief time.

The liver never fails to keep time with the mind. The gloomy and despondent are prone to become bilious, and even to have jaundice outright. The kidneys are equally sensitive. If the sympathetic nerve is disordered, diabetes is sure to ensue ; and it is lawful to infer that any analogous impairment of its functions will have a similar result. Depressing emotions will cause the evolution of oxalic acid in the urine : and in great mental distress, uric acid and its salts will be produced. Violent grief has produced nephritis. Over-tasking of the mind and cerebral system, will, on the other hand, cause phosphatic elimination by the kidneys. Patients suffering from hysteria or mental anxiety, are characterized by a copious secretion of "nervous urine." If the mental conditions are changed, these phenomena cease.

The stomach is affected by emotions ; the secretion of gastric juice is increased, arrested, or its digestive powers greatly interfered with by agreeable or unpleasant news. The spleen has long been noted as the

seat of hypochondriasis. The bowels are disturbed, made loose, and even become dysenteric or choleraic by the influence of fear and other passions. In melancholic insanity they are constipated. So notorious were these peculiarities, that in ancient time the dominant passion was characterized by the action or disturbance of this peculiar viscus. The heart, liver, veins and even the spleen, lungs and bowels were indicated as the seat of sensibility, emotion, passion and the affections generally. Hardly ever, before Galen, does any special idea of cerebral action appear to have been entertained, except among certain of the philosophers.

The sexual system is notoriously the seat of excitement and depression from psychical and mental influences. It is under the special control of the sympathetic nerves, and influenced by the solar plexus. Much of the peculiar sensibility experienced in this part of the body is directly referable to the mind and imagination; the manifestations are controlled by the impulse given in this manner. But the mind and will, however intense, have little power over the sexual functions, except through the medium of the sympathetic nervous system. The emotions are superior.

The complaints known as *female* are produced by

impairment of the functions of these nerves. They are more or less emotional. The unborn child is controlled in disposition, marked, deformed, and sometimes mutilated, or even destroyed, by influences of this character. The caprices and whims of pregnant women—indeed of all women—and men likewise, for all that, have a direct relation to causes of the same general character.

In short, all functions not directly under the control of the will, pertain to the sympathetic system. Under this head are the processes of nutrition, circulation, secretion, and what is denominated “chemical change.” The will is powerless in those matters; but emotion can do its worst in deranging or even destroying them. Pathologists have characterized certain nervous disorders as originating in the cerebrum, others in the spinal system, others in both, etc. But, so far as these parts are concerned, the lesions and disturbances must be chiefly regarded as effects. Emotion, acting on an exhausted nervous system, will produce chorea, epilepsy, apoplexy, hysteria and insanity. There may be derangement of function, irregular distribution of blood, degeneration of tissue; but it is fair to suppose that contraction of the vessels caused these phenomena:

and, in turn, that the contraction itself was effected by a strong emotional impulse acting through the vaso-motor nerves which supply the blood-vessels. It is a mistake to imagine that all the nerves and ganglia of the encephalon are cerebro-spinal. There are, also, those of the sympathetic system ; and, doubtless, many disturbances are produced there from emotional influences, and result in disorders which may have been too hastily classified as of the cerebro-spinal axis.

That nervous affections precede other physical ills, appears conclusive. The physician should consider this fact in his diagnosis. Whatever medical agency is employed should be selected with reference to its influence on the nervous system. Paracelsus aimed in exactly the right direction when he adopted opium as his panacea — his *laudanum*, or praiseworthy medicine. What is called *animal magnetism* is a soother of the nerves, and therefore invaluable for that reason. It is no imaginary agency, the product of charlatans, but belongs to a superior science. It has been known longer than history. Its power over the faculties of the body at large, and especially over the brain and nervous system, is immense ; and it is therefore capable of application to prevent and remove suffering, and

to cure disease, far beyond the means hitherto pursued by the art of medicine.

Dr. William B. Carpenter, whom nobody will accuse of credulity, declares, that when employed with skill, "it will take rank as one of the most potent methods of treatment which the physician has at his command." Dr. J. J. Garth Wilkinson is equally emphatic : "We have," says he, "no certain knowledge of the limit of mesmerism as a curative agent, nor of the conditions which should exclude cases from this treatment. In functional disorders of the nervous system it is especially indicated ; and as a number of diseases, even seemingly organic, spring from this root, it appears that it has a large field of application here. Hysteria, epilepsy, catalepsy, and those other maladies in which the visceral motions predominate over the rhythmical or rational motions of the lungs, come very worthily under its benefits."

Dr. John Elliottson has collected a summary of cures under his observation, from which the following names of disorders have been taken : Neuralgia, hysteria, epilepsy, chorea, delirium, insanity, spinal disease, rheumatism, disease of the kidneys, inflammation of the bladder, enlarged glands, quinsy, chlorosis, uterine dis-

ease, dropsy, erysipelas, abscess, palsy, lumbar abscess, ophthalmia, amaurosis, deafness, asthma. Sir J. D. Brandis, physician to the King of Sweden, declares "it efficacious in cachexias of the vegetative organism, such as scrofula, rachitis, etc."

Dr. Brown-Sequard, eulogizing it in painless surgery, regrets that surgeons were in a hurry, and so gave up magnetism, and employed the dangerous anæsthetics—ether, chloroform, etc. A similar "hurry" leads physicians to employ drugs, the effects of which are often detrimental. Besides, it is fashionable, as yet, to treat the subject with contempt. Scientists often sneer at what they do not, and care not to, understand. When employed with ordinary means, the cure is speedier and pleasanter than without it, and the recovery from debility is greatly accelerated.

I think it has been satisfactorily demonstrated that disease is the effect of the disturbances of the sympathetic nervous system, and that this system is the agency by which life is imparted over the body. The cerebro-spinal axis is only superposed. It is the agent of the mind, and if the mind is to be considered as evolved by it, this is the case only because it has been involved or enwombed in it. The moving faculty is superior to

the organism, and is born only because begotten. It employs the brain and nervous system for its own purposes, and in its mature condition can and does exist without them, as a ripened fruit exists in all its perfection independent of the stalk on which it grew. Mental or emotional disturbance, malarial or contagious poisons, etc., disorder the sympathetic system and produce disease, nervous and every other kind. Remedial agents which soothe the irritability, modify the nervous and sanguineous circulation, and through them the other functions, should be depended upon in all treatment. Among them sunshine, pure air, water, exercise, magnetism and moral discipline are foremost. I do not reject others, for we are not yet skillful as we ought to be, nor are patients intelligent enough to permit what does not appear tangible to them. But as the physician approximates the ideal of his vocation, all will be changed. He will no more be sand-blind, and use a hand-lamp to guide him, but forswear his pedantry to become a votary at the altar of real science.

MAGNETIC THERAPEUTICS;
A
DEFENSE AND EXPLANATION
OF
ANIMAL MAGNETISM AS APPLIED
IN
TREATING OF THE SICK.

Magnetism as a healing agent is opening the way, for the sick seek relief first, and the touch that soothes and heals is welcomed and the health it brings helps to drive all devils away.

Heaven doth with us as we with torches do,
Not light them for ourselves; for if our virtues
Did not go forth of us, 't were all alike
As if we had them not.

We are not called to prove and demonstrate that such an agency actually exists, as the one so long known as Animal Magnetism. It has afforded its

own evidence ; and he who is candid and intelligent has little difficulty in arriving at conviction. For such only, do we care to write. We have neither time, patience or energy, to waste outside.

Whatever of doubt and uncertainty exists in regard to this agent, hangs equally heavy about every remedy employed. "Many things are uncertain in this world," says Dr. Oliver Wendell Holmes, "and among them the effect of a large proportion of the remedies prescribed by physicians." It is not rious that the same medicine will exhibit different phenomena in the hands of different prescribers, or administered to different patients. Indeed, so manifold are these variations, as also the diversity of creed among physicians, that it is more than a question whether there exists an art more uncertain than the Medical. The more learned in the calling are generally the most skeptical. It is partly because they have not yet attained the true starting-point for observation ; and partly because the secret of the potency of remedial agents has not been penetrated.

Van Helmont, who is credited with having created a new epoch in Medicine, set about his explorations in a method truly philosophical. He turned out of the

beaten track, and sought to ascertain the sources and the outcome of the very life itself. He perceived that there existed in all bodies a general cause, a special activity which their Creator had impressed upon them, and through which each acted upon the other. Hence, he, writing in a devout spirit, thus declared: "Material nature draws her forms through constant magnetism from above, and implores for them the favor of heaven; and as heaven, in like manner, draws something invisible below, there is established a free and mutual intercourse, and *the whole is contained in an individual.*" This magnetism has in it nothing contrary to common sense, except in the minds of persons who ridicule everything which they do not understand, and affect to despise what they have not the facility to possess. Such learn what they know, as the brute animals do, only adding such reasoning and combining faculties as they, by virtue of their humanity, chance to possess. It is not sound logic to attribute things to the imagination, as though that was proof that they were unsubstantial nonentities. The imagination of a mother will rule the development of her child, as we have numerous examples. A faculty having that power, is

an entity of the most energetic character, and real in the most emphatic sense of the word.

Reasoning from this beginning, and sustaining his views by his own observations and those of others, Van Helmont declared that many plants used as medicines, acquire an extraordinary power from the mind of the person manipulating them. The same thing is true in regard to minerals; there are persons who will convert a common needle into a magnetic one. The drugs employed by physicians, therefore, in many instances, have their principal virtues due to the imagination, or perhaps the faith, of the prescriber or patient; while, in other cases, the drugs are themselves magnets or magnetized substances. It is therefore the physician, rather than the medicine, that should be looked to and depended upon for the healing virtue. The medical knowledge which is now taught is insufficient for the purposes of the healing art. It consists too much in uncertain conjectures and pride of opinion; while it, to a great degree, overlooks the means which exist on every hand, and especially the instinct common alike to human beings and animals, which impels them to seek that which is needful and to shun the unwholesome. Our

doctrine, on the contrary, is founded on a genuine and unquestionable experience, from which, as from an inexhaustible fountain, there flows an unceasing current of most vital truths.

That Medical knowledge is taking a new departure is palpable on every hand. Even those physicians who have settled down into the chaotic mire of atheism and materialism are vociferous in their proclamations about the advances of Science. While they do not quite know what they are saying, and their auditors and admirers do not well understand the sense of it, the fact is patent, nevertheless, that humanity is entering upon a new era, in which the former dogmatisms and half-knowing will pass away. We have no occasion, therefore, for unfriendly dispute with anybody. It is enough for us to know the truth and walk in it, without wandering from the path to engage in controversy with the Savants of the Twilight.

The art of curing disease by the agency known as Magnetism is very old—perhaps the oldest method that was ever employed. It is the first that instinctively suggests itself to the friend of the sufferer, to the mother, the wife, or the sympathizing neighbor. It was employed in the temples of Æsculapius, both in Greece

and Asia Minor, long before the Christian era. The fact is recorded in the Papyri of Egypt, which have been lately deciphered and translated, that Ramases XII. convened his College of Sacred Scribes and Doctors of Arcane Science, to designate for him "a man of intelligent heart and skillful with his fingers," to be sent to Batana, in Asia, as a physician to the daughter of its king. The tragedian, Æschylus, has also recorded a like matter: "There, in Egypt, he with gentle hand, soothed her to rest." It was no marvelous occurrence among the learned men of that distant age; for the magnetic manipulations may be seen there, at this day, delineated on the walls of the ancient temples. To cure with the touch was regarded as the divine gift and faculty; and the temples had their hospital chambers for the service of the sick. In fact, they called the art *Sorcery*, when it was exercised by those who did not belong to the consecrated number of the priest-physicians, and who had not taken their Hippocratic oath. It has since become fashionable to denounce everything which a pagan knew of higher science, and even to punish those who were expert in it. Owing to that bigotry the employment of magnetism in healing was proscribed and finally forgotten.

It is necessary, however, to understand this matter aright. There exists a great faculty of blundering that should not always be exercised, and we do not wish to encourage it. When we say *Magnetism*, we do not mean *massage*, rubbing, kneading or shampooing. The artifices of Kinesipathy or Movement Cure are all excellent, and a world of good has been done by their means ; but they are hardly to be regarded as magnetic agencies. We are content to praise them, and then to leave them, as a thing apart from our subject.

It is not exactly what is called *electricity*. We must remember, however, that the electric phenomena which have been evolved and displayed, upon which learned books and papers have been written, about which so many interesting facts have been made known, and which have been in some degree utilized, as in the matter of telegraphs, telephones, illumination, metal-plating and the like, are but matters which belong to the outer portals of electrical science. The real verity has not yet been revealed ; much that has been inferred and taught is apocryphal. It is the manifestation of a force under peculiar conditions ; but what that force really is has not been ascertained. It comes and goes, at least it seems to do so ; it is as a spirit going whither it will,

but actually little known, and what is known about it, little understood. The endeavor has been made to solve certain psychical displays by imputing them to it ; but the explanation is no more than an unrevealed apocalypse. This much has been observed, that where a certain individual had exhibited "physical phenomena," among which were the ringing of bells, the moving of bodies and the throwing of them about, somnambulism, and even rappings, the whole were arrested by simply placing the person on an insulated bed, the posts resting upon glass.

Individuals with whom we are familiar give off sparks now and then from the head and other parts of the person, and experience a sensation in the arms and hands of fullness and engorgement of the nerves and bowels, which may be removed by proper manipulations. We have been in the habit of regarding such conditions as electrical. It is not our purpose, however, to give them any critical defining or other explanation ; but only mention the matter as having been mistakenly regarded as a magnetic phenomenon. It is foreign to our purpose to treat of topics extraneous to the one under consideration.

That one person can influence another in the way

commonly denominated *magnetic*, is a fact now very generally known. It no longer compromises a person's reputation for good sense and intelligence to admit this. Even Dr. Holmes, who has a place in the highest scientific circle in this country, has actually ventured to hint that there was "a special magnetic power to which certain temperaments were impressible, though there was no explaining it." A wiser and greater than Dr. Holmes has both explained it, and demonstrated it beyond successful disputing of the fact. "A whole multitude sought to touch him ; for there went virtue out of him and healed them all. * * And a woman having an issue of blood twelve years, who had spent all her living upon physicians, neither could be healed of any, came behind him and touched the border of his garment : and immediately her issue of blood stanch'd. And Jesus said : ' Who touched me ? ' When all denied, Peter said : ' Master, the multitude throng thee and press thee, and sayest thou : Who touched me ? ' And Jesus said : ' Somebody hath touched me ; for I perceive that virtue is gone out of me. ' "

This "virtue," or dynamic potency, is an actual entity, an endowment of our physical life, and capable,

when rightly employed, of assuaging bodily pain and removing disease. It is not a boon which only a few enjoy, but a general property of living beings. Animals possess it, and even emit it under certain conditions. Hence, it is properly named vital or *animal* rather than *human* magnetism. There are auras or emanations from brutes, which sustain the physical energies, nourish the body and impart health, in a manner similar and in strict analogy to those which pass unconsciously from human beings. The florid countenance, which is a characteristic of butchers, is due to this cause. They are constantly imbibing the effluvia from the fresh blood of the animals which they slaughter. These impart to them a subtle nourishment which adds immensely to their vigor and vivacity. Others, who follow callings that assure similar advantages, are benefited accordingly. The dairymen in the country, the sheep-farmers, and the grooms engaged about stables, derive likewise a wholesome influence from the animals about which they are employed. This mysterious aura, which every living animal diffuses, adds to the vital energy of those by whom it is absorbed.

The story of King David and Abishag, the Shunamite girl, has been repeatedly cited. It is a very sim-

ple, and in no sense a "strange story." We find numerous examples of the like all around us. Parents and elderly persons are often eager to make bed-mates of children, and derive material benefit by so doing. Invalids often artfully secure healthy persons to share their apartments, because of the peculiar healing virtue which is received from them.

The celebrated Madame Hauffé, the "Seeress of Prevorst," subsisted for a long time in this mysterious manner. Her life hung in the body as by a solitary thread. She was chained to existence as by a single nerve. She depended upon the organic strength of other persons, which she received chiefly through the eyes and ends of her fingers. Others felt that she took strength from them. Weakly persons felt themselves weakened when near her.

Physicians have recuperated patients by placing upon their bodies the skins, intestines or other parts of animals that had been just slaughtered. The Roman Empress Poppæa used to bathe in asses' milk, freshly drawn from the udders, in order to prolong her youthfulness. In France, under the old *regime*, when neither kings nor nobles respected the lives or personal rights of the people, it was affirmed that certain lords, ex-

hausted and benumbed from exposure or debility, would cause the bodies of peasants, their property, to be cut open while living, so that they might be warmed and invigorated from the animal heat. A few years before the Revolution, the passions of the populace were exasperated by the story which had been circulated, that the royal princes, afterward Louis XVIII. and Charles X., had caused young children to be kidnapped from their parents for the purpose of bathing in their blood, in order to regain the vigor which had been wasted by debauchery.

It was an old notion that for magnetism to be successfully applied, the patient must be put to sleep. This is a great mistake. It has been the cause of great wasting of time and energy. All that is required is to be brought into a susceptible condition. The sleep is useful therefore only in so far as this is occasioned. The attention of the physician duly fixed upon the patient, and particularly upon the region of the body which requires treatment, is the principal thing required. The patient will become conscious of a particular sensation, better known than described : often an aura or cool breeze resembling that of epilepsy, or else a peculiar sense of warmth, or a prickling

feeling, or perhaps a slight numbness. This peculiar sensation will be more or less vivid as the patient is more or less sensitive. In this condition the will of the physician, or his simplest suggestion, has become a spiritual force, acting in harmony with the mind and will of the patient to the end of influencing beneficially the unwholesome states of the body. Every disorder which will admit of a cure will give way to this agency. There is not the reasonable shadow of a doubt in the matter. The simple suggestion of the magnetic physician, even when made in silence, without audible voice, will increase or diminish the action of the heart, change the breathing, affect the functional movements of the stomach, liver, spleen, kidneys, and intestinal canal. The blood will be sensibly modified in character, both chemically and physiologically. The breath will have a different flavor and odor. The perspiratory glands will experience an augmentation of their activity, and the whole skin become more efficient. The vital action of any organ of the body can be controlled ; any part may be rendered insensible to pain ; the nerves quieted ; and, in brief, the specific effects of a medicine may be produced, without the always evil and objectionable morbid accompaniments.

By following up this treatment, a complete revolution will be made in the functional action of the body, and the organism itself will undergo a beneficial and permanent change. The effects which are produced by the magnetic power and other operations, will be carried over into the normal state, and so hold good as a condition of regained health.

The faculty of magnetising exists in all persons ; but all do not possess it in the same degree. There are many reasons for this diversity. One is the superiority of individuals over others in moral and physical qualities. In the former respect, there is required confidence in one's own power to accomplish the desired result, energy of will, facility in concentrating the attention and holding it thus fixed, kindness of feeling, patience, calmness of mind, and entire devotion to the matter in hand. The person who is deficient in these particulars will hardly become a good magnetic physician.

The physical qualifications are essential. Good health is one of the very first of these. There is besides a peculiar power, different from that which lifts burdens or moves heavy objects. Its existence and the degree of energy possessed in this respect, are only

known by trial. It will be perceived at once that some persons have magnetic power superior to what is possessed by others. Indeed, this virtue is so great in some, that they have to moderate it. The direct action ceases when the physician suspends the energy of his will in that direction ; but the peculiar communication once established, the virtue will be transferred to the patient by the receptive condition which has been induced. Confidence in the efficaciousness of magnetism is of very great importance ; nevertheless it is not absolutely necessary.

The office of magnetic treatment, it will be perceived, is to arouse and set in action the vital force. It can do no more. Persons who have taken much medicine are less benefited therefore than those who have been less unfortunate. Nevertheless, this is no reason why medical treatment and magnetism may not be employed together. The administering of remedies is greatly favored by the auxiliary and their efficiency assured. Magnetism quiets nervous movements and convulsions, relieves pain, removes coma and determination to the head, and so puts the patient in a condition to use remedies to advantage, which perhaps it had been impossible before to administer

Magnetism often assuages a fever and moderates the paroxysms ; it puts a stop to delirium, diminishes the excitement of the nervous system, and, at the same time, imparts or increases strength. It quickens the circulation of the blood and augments the vital activity. Nevertheless, it requires great care and discretion in such cases : and therefore a very judicious physician is required. In local inflammation it is a sovereign application. In certain inflammatory disorders, which are active in the more important of the viscera, wonders have been performed. It has cured pleurisies, when the pain was excruciating and hæmoptysis had begun. Inflammation of the stomach and bowels, cholera morbus, and other ailments closely related to it, disappear as though they had been charmed away. There are examples of the cure of dropsy. For indurated and enlarged glands, it is all-important. Ulcers and scrofulous diseases, which have exhausted the resources of medicine, have been healed by magnetism. Epilepsy affords the most convincing proofs of the power of this agent. The violence and frequency of the attacks have been diminished, and many patients have been cured outright. Paralysis is benefited in like manner : the lame walk, the blind see, and the benumbed recover

sensibility. Rheumatism is one of the diseases most certain to be relieved. Pains caused by a stoppage of perspiration are almost always cured. Neuralgia disappears as by magic. We may go through the category, and will be able to give similar testimony. Magnetism is nature's curative ; and, in one form or another, will remove diseases amenable to treatment, and benefit others which are not.

MAGNETISM

SCIENTIFICALLY AND SUCCESSFULLY APPLIED.

BY B. L. CETLINSKI, M. D.

That there is a healing power acting independently of the *materia medica*, and as efficacious in its sphere as any remedial agent known to science, is now a well-established fact with all those who are willing to witness its operations at the bedside of the sick. It acts in broad daylight, and is not disturbed in the least by the scrutinizing eyes of the scientific physicians. This healing power is generally known by the title of "zoö," or animal magnetism. A more pompous title is given to it by some fanciful writers, in the newly coined expressions "psychic force," "psychomany," "psychophysic," in connection with some wild theories concerning the nature and *modus operandi* of that mysterious power. The naked fact is, that there are men and women who

can cure diseases by simply putting themselves in contact with the sick person, and expressing their will to effect a cure. The expression takes various shapes and forms, according to the idiosyncratic habit of the healer.

This marvelous healing power has been known for ages ; but, while by the ancients it was considered as a special favor accorded by Deity as a reward of great holiness, or as a sign of high social position (as kings and priests), it is demonstrated in our day as being a simple attribute of some peculiar organizations, entirely irrespective of holiness or social position. The inquiry into the nature and character of this power, and the conditions indispensable to its manifestations, is perfectly legitimate ; but the various theories propounded until now appear to be a wonderful tissue of hasty conclusions, drawn partly from imperfect experiments made and suggestions thrown out by various scientific men concerning the nature and *modus operandi* of the medicinal virtue of drugs in general, and partly from inadequate observations made of phenomena of different kinds, and unequally considered, as the late Professor Czermack has it. It is this unscientific process of combining heterogeneous elements into

a theorem that has opened wide fields to charlatanism, which fills the papers with certificates testifying to ephemeral cures of imaginary complaints, to the delight of the credulous. I do not intend to enter now into a proper analysis of the various phenomena exhibited by this power, and suggestions they may offer for a plausible theory: but as I had of late the opportunity to experience the effect of this mysterious power upon myself, produced by one of our most *genuine* practitioners, I cannot resist the impulse to submit a few thoughts concerning the main characteristic feature of this wonderful gift, with a few hints elucidating the floating schemes for its explanation.

(1.) One of Zoroaster's doctrines with regard to medicine is, that as a sequel of the alliance of Ormazd, or supreme being, with the Ferver, or *spirit* of everything, every fractional part of a medicinal substance contains the whole of the medicine or its *spirit*.

(2.) Paracelsus, but especially Hahnemann, by his strictly scientifically-conducted experiments, with regard to ascertaining the physiological relation which must exist between a remedial agent and the human organism, was led step by step to the conclusion that the power of medicine is a pure dynamical or a kind

of spiritual power, and that said power is developed in an inverse ratio of the complexity of the bulk, so that the medicinal virtue of a drug acts freer and more powerfully through the vehicle of the smallest fractional part of the drug. This is, as Dr. Veit justly remarked, (*Hjgg.* v. 443) Zoroaster scientifically applied.

(3.) But G. H. Von Schubert, in his history of the soul, starting with the belief that an unseen world of forces forms the complement of the visible world, and that the first manifest themselves when the visible forces fail to do so, by reason of exhaustion or lack of power, advances the bold assertion with regard to medicine, that by the homœopathic attenuation the hidden soul of the medicine is made to appear, which fact, in dead matter, is equal to the phenomena of animal magnetism. Von Schubert finally asserts that the homœopathist acts by means of a psychical agent following the psychical forces of the body, and through them on the gross materiality of the organism.

(4.) Dr. S. Lutze, a devoted disciple of Hahnemann, a man who evidently possessed the gift of healing in a very high degree, catching the idea, proclaimed openly a monopoly for his own homœopathic preparations of drugs, on the ground that he communicates his extra-

ordinary healing or magnetic power to his drugs during the process of attenuation, and there were thousands of patients under his treatment who swore by him and his magnetic-force-globules.

(5.) This is not enough ; some of the most learned physicians who adopted Hahnemann's therapeutics, (Dr. Rumel and Surgeon Tietz) starting again from a pure scientific impulse, arrived by experiments and speculations, aided by microscopy, at the conclusion that the medicinal virtue of drugs was either identical with or analogous to electricity and magnetism, and follow consequently the same law of expansion centrifugally as in electricity.

(6.) There remains but one step in advance to make, and we arrive at the conclusion that a medicinal virtue can be transferred from a medicinal to a non-medicinal substance, and this step is really taken by the erudite Dr. Rau from Giessen and others.

(7.) But to complete the picture, I must not forget an anonymous writer in the *Alg. H. Zeitg.* 27, 265, who advances his opinion, supported by microscopical experiments, that a violent disintegration of a medicinal substance produces a lively molecular movement which he calls "vivification" of the drug, and believes that the

secret of the homœopathic attenuation consists in this, that *life is made to act upon life*. This again is a revival of an old maxim of the Essaian concerning the medicinal virtue of fresh animal blood, that "*life gives life*."

Here, I think, we have all the elements of that chaos which surrounds that marvelous remedial agency not known to the *materia medica*. It is certainly premature, in the present state of our physiological and psychological knowledge, to undertake any useful speculation concerning the nature and *modus operandi* of the healing power, in question. I have not seen, in the methods employed in magnetic treatment, any thing corresponding with the use of electro-magnetism or faradisation. I will now give a short account of my own experience. In the early Winter of 1874, while I was attending to some business in New York City, I suddenly felt a shooting, itching pain, starting somewhere in the supra-scapular nerve, extending rapidly to all the connected muscles covering the shoulder-blade anteriorly and posteriorly, rendering me unable to proceed in my walks, and soon the pectoris-major became involved. Having no medicine about me, and being obliged to remain in the city the whole day and be on the move, I visited Doctor James Edwin Briggs, in the hope of

obtaining prompt relief.* Finding him in his office, I told him, moaningly, what had happened to me, not giving him my diagnosis, but called my suffering *rheumatism*, from cold, pain in arms and back, &c. I found him a gentleman of much suavity, and of a very sympathetic nature. He disclaims any pretensions to

*Perhaps a word will be permitted, by way of explanation, of Dr. Cetlinski's allusions, and will not be regarded as egotistical or unprofessional. Dr. Briggs was educated as a pharmacist, but studied medicine after coming to manhood. He passed through the regular course of medical study like other physicians, besides a thorough training in boyhood and early manhood in pharmacy and pharmaceutical chemistry. The faculty of applying animal magnetism as an auxiliary to the healing art was inherited from his mother. His brothers and sisters exhibit the like power; but with this very natural and very unfortunate accompaniment, that they experience ill effects in consequence of exercising it, which Dr. Briggs does not. It is not every person who can apply magnetism with benefit to others, that is able to escape this penalty. It seems as though to "lay hands unwisely upon another," would render the individual "a partaker of others' sins" and infirmities, by some occult law. Having taken a full course of instruction in medicine, as just stated, Dr. Briggs opened an office in Troy, N. Y., in 1865, employing magnetism, sometimes alone, and at other times combining it with regular medical treatment. He has pursued these methods till the present time, and with gratifying success. Since 1872 he has been a resident practitioner in the City of New York.

working miracles, but believes he has the vocation of healing the sick, and feels always happy in relieving the sufferings of his fellow-beings. His previous occupation has been that of a druggist, chemist, and then a practitioner.

Although my slight personal acquaintance with him impressed me much in his favor, I am not the one to be easily psychologized by any one, and less so by him, who is inferior to me in physical strength, stature and self-will.

Briefly : I stepped into his sanctum, sat down, and allowed him to operate on me, watching closely his manipulations. I was much surprised to see that the first contact of his hand with my body was at the very spot where the pain started from, although I did not give him any details of my sensations, nor did I tell him any topical indications. He put his hand immediately on the right spot, pressing gently on it for a while, then manipulating upon the whole area involved in such a manner as if his hands were directed by a knowledge of the most interior workings in the painful muscles. Very soon I felt a glow in the *brachial plexus*, and a kind of commotion therein, which alarmed me at first ; but I soon became aware that the motion took

a well-defined direction, and in a few minutes more I felt an affluence of fresh blood in the capillaries and in the painful region, and felt immediately refreshed all over, as if after a genuine Russian bath in my own country.

Thinking I was through, I was about to get up, when the doctor commanded me to rest, for he had some more work to perform. Immediately he put his hand on the region at my left kidney, saying, “You need here some fresh vitality!” This surprised me in the utmost, as, in fact, there is a very weak spot in my organism, for which I treat myself occasionally, but never thought of it at that time. A few manipulations of his upon the said region made me conscious of an increase of tenacity in that organ, and I was soon allowed to rise. Resting a little while, chatting and recruiting, I left the Doctor’s office, completely restored to my normal condition, went through my day’s work in the city, and have had no occasion since to resort to my medicine case for myself. Now what was it in Dr. Briggs’ operations, in my own case, that relieved me, in half an hour, of a severe acute attack, as described above? There was not a shadow of resemblance in his manipulation to the operations of Faradization or elec-

tricity according to science. Then, again, does electricity, magnetism—even zoö-magnetism—make a diagnosis based on the knowledge of morbid physiology? Is it psychic force—if it is anything of the nature of *force*—scientifically understood? does it reason, make diagnosis? All we know is that Dr. Briggs can cure diseases when he wills to do it. It is a God-given gift, of which he makes a noble use. God bless him! I do not think to act contrary to our medical code of ethics, if I say to all who are suffering and do not find relief in the knowledge of their doctor, call on Dr. Briggs, and get cured. This gift seems to be able to act not only independently of the *materia medica*, but in many cases, also, independently of *surgery*. I mean surgery as used by non-Hahnemannian practitioners, in and out of season.

MAGNETISM.

BY GILES B. STEBBINS, A. M.

The external acts of man, his power to strike hard, to run or row, or chop wood, to handle tools, etc., are tolerably well understood, for they are tangible to the daily observation of the senses. His mental powers are somewhat well known also from the books he writes and the inventions he has devised, but there are subtile and interior powers of his of which little indeed is known; and such knowledge, deepest and highest and most far reaching, would seem to come last in the order of human development.

True we have had even from the remote past of India and the European Middle Ages some gleams of light, —occult research, intuitive statement and wonderful incident, yet little that is systematic or satisfactory. We

are coming to the verge of a new era, and so are learning more in regard to the real constitution of man. Magnetism, the existence of a subtile and emanating aura, the invisible influence that reaches out, whether we will or no, and that goes with new force and swift directness, if we will and direct it, is a new study comparatively, new, that is, so far as any plan or system is concerned, any effort to look at it as rational, to utilize it for human good.

Magnetism has also opened the way as a healing agency ; for the sick seek relief first, and the touch that soothes and heals is welcomed, and the health which it brings helps to drive all unhealthful influences away.

Almost seventy years ago, M. Deleuze, an eminent French scientist, wrote a *Critical History of Magnetism*, the result of twenty-nine years of careful research carried on with the fidelity and care that marked all the acts of one of the best of men. His biographer tells us how he shows that "Its effects have been attested by thousands of witnesses" of all grades "who have not been afraid to brave ridicule in obeying conscience and doing duty to humanity . . . while among its adversaries not a man can be found who has examined

the subject in the only proper way, by experimenting for himself with the most scrupulous attention, and in exact accordance with the prescribed directions."

He concludes after his thirty years' study: "Magnetism presents phenomena which may enlighten us upon our physical organizations, and upon the faculties of our soul. It is an action in human beings resembling attraction in inanimate matter. This action hath its laws. Let physicians, physiologists and metaphysicians unite to study them, and they will soon make a science whose application will add much to the various branches of knowledge which are destined to strengthen the ties that bind men together, and diminish the ills to which they are exposed." At a later date (1826) he wrote "Practical Instruction in Animal Magnetism," a work remarkably clear and simple in style, yet wisely practical. A few extracts give idea of its utility.

"When the magnetizer acts upon the patient, they are said to be *in communication* (*rapport.*) That is to say, we mean by the word *communication*, a peculiar and induced condition, which causes the magnetizer to exert an influence on the patient, there being between them a communication of the vital principle.

“The perfectness and benefit of this depends upon the moral and physical condition of the persons. Experienced magnetizers know in themselves when this takes place. . . . The fingers ought to be a little separated, and slightly bent, so that their ends be directed toward the person magnetized. . . . Where any one has a local pain it is natural to carry the magnetic action to the suffering part. It is not by passing the hands over the arms that we undertake to cure the sciatica ; or by the hands on the stomach that we can ease a pain on the knee. The magnetic fluid, when motion is given it, draws along with it the blood, the humors and the cause of the complaint. If one has a pain in the shoulder, and the magnetizer makes passes from the shoulder to the end of the fingers, the pain will descend with the hand ; it stops sometimes at the elbow, or at the wrist, and goes off by the hands, in which a slight perspiration is perceived ; before it is wholly dissipated, a pain is sometimes felt in the lower part of the bowels. It seems to chase away and bear off with it whatever disturbs the equilibrium, and its action ceases when the equilibrium is restored.

“The following rule, with some exceptions, seems to be established :

“Accumulate and concentrate the magnetic fluid on the suffering point ; then draw off the pain toward the extremities. For example : for a pain in the shoulder, hold your hand on it some minutes ; then descend, and having quitted the ends of the fingers, recommence patiently the same process.”

These are but a few of the many directions and suggestions of this eminent and careful man. Leaving the great Frenchman, we give an extract from a distinguished author (*Harbinger of Health*, pp. 87). Mr. A. J. Davis says :

“There is a very common superstition among popular medical men, of the antedeluvian school, that the phenomena of magnetism (or mesmerism) are the concomitants of hysterical states of the nervous system. But there is, here and there, a broad-hearted and knowledge-loving physician, who is capable of putting a rational question with an honest incredulity. A loss of vital action is nothing but a loss of *balance* between inherent forces, which are positive and negative, or magnetic and electrical. Yet we do not hold that currents generated by the metallic or mineral battery can ever be made to act as a substitute, because the principles of life are as much more fine than atmos-

pheric electricity as the latter is more delicate than the water of our lakes."

Therefore we recommend the judicious use of human magnetism in nearly all cases of disease. As the eminent M. De Puysegur said: "You must have an active will to do good, a firm faith in your power, and an active confidence in employing it." Magnetism is a useful, an invigorating, and a sublime agent for energy and health. It is the all pervading *sympathy* which connects us with the absolute condition and sufferings of our fellow men. Owing to the delicacy and sublime uses of this power it is susceptible of remarkable *mis-*applications, much to the annoyance, perhaps injury, of both operator and subject.

These practical directions and excellent suggestions may help to awaken thought on an important subject.

Magnetism is to be one of the great remedial powers and agencies. Medical men must adopt it, and will.

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